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The Church and Temperance.

A PAPER

BY

HON. WILLIAM E. DODGE.

*Read before the Pan-Presbyterian Council in Philadelphia,
Wednesday, September 29, 1880.*

NEW YORK :

The National Temperance Society and Publication House,
58 READE STREET.

1880.

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TEN LECTURES ON ALCOHOL

By BENJAMIN W. RICHARDSON, M.A., M.D., F.R.S.,

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THE CHURCH AND TEMPERANCE.

A PAPER BY

HON. WILLIAM E. DODGE.

*Read before the Pan-Presbyterian Council in Philadelphia,
Wednesday, September 29, 1880.*

It is now about a half-century since the first active and united efforts in the interest of temperance commenced in this country.

Then our population was about twelve millions, mostly American in birth and feeling.

Then the use, more or less, of various kinds of intoxicating drinks was almost the universal habit; among the farmers when gathering their crops, and at the table, its use in the form of cider and spirits was the general custom; in cities and towns there were very few families that did not have it in some form on their tables and sideboards; it was offered to friends on almost every occasion, as a token of hospitality, and its use was considered a necessity.

The manufacture of cider and spirits of various

kinds was on a very large scale for the number of inhabitants. Intemperance was increasing to an alarming extent.

Public attention became aroused, and some of the best men in the country began to consider the duty of united effort to stop its progress.

Such men as Justin Edwards, Nathaniel Hewitt, Lyman Beecher, S. V. S. Wilder, Chancellor Walworth, E. C. Delavan, Bishop Hopkins of Vermont, and many others, commenced active efforts.

Sermons, addresses, tracts, etc., were published and widely circulated ; societies were organized in different places all over the New England and Middle States, and the published statistics of intemperance aroused and alarmed the best portion of our citizens.

Many banished the decanters from their tables and sideboards, while farmers and artisans largely gave up the use of intoxicating drinks in the conduct of their business.

There have been special periods when the attention of the whole country was arrested and fresh interest excited.

Such were the wonderful movements known as the Washingtonian and the Father Mathew movements, and the special efforts among Sabbath-schools known as the Cold-Water Army and Band of Hope.

A vast amount of statistical information has been obtained, and the best pens in this and other lands have been enlisted in the cause. The quan-

tity of temperance literature which has been published and distributed over the land is very large.

In the smaller towns and villages, and in the agricultural districts, the change is increasingly apparent. The public have come to understand the subject better, and the principle of prohibition is growing more and more into public favor.

Wherever it has been tried, as far as it has been faithfully enforced, it has proved the most successful of any attempt to stay the progress of this awful evil.

The great interest continued amid the labors of Gough, Dow, and many others up to the commencement of the war, but the all-absorbing influence of that event for the time turned attention from the temperance reformation, and it has hardly regained in this country the position it had secured before the war.

The consumption of intoxicating drinks is, perhaps, as extensive to-day as ever, particularly in our large cities, and there has never been greater need of the active, self-denying work of the church.

Passing through our cities, towns, and villages, and noting the vast number of places for the sale of intoxicating drinks, and the increase of crime and ruin resulting, we cannot wonder at the oft-repeated question, "What, after all, has the temperance reformation accomplished?" We answer that but for what has been done the ruin and

wretchedness resulting from intoxicating drinks would have been far greater.

We must remember that the population of our country has increased from about twelve millions, when this effort was commenced, to forty-eight millions, and that this vast increase has been largely the result of the importation from other lands of those who have brought with them the customs and habits of their own countries.

The introduction here of lager-beer, as the result of the large German emigration, has done more than all else to increase the use of intoxicants, and its vast consumption is not now confined to the foreign population, but it is taken by large numbers of native citizens.

Its use has been greatly augmented by the oft-repeated assurance that, while it was an invigorating and pleasant drink, it was not intoxicating, and its general adoption would take the place of the other injurious alcoholic drinks.

The real fact is that in our climate, and among our more excitable temperaments, it is also found to be the most frequent introduction to the use of the stronger drinks, and itself causing intoxication of the worst kind.

The immense emigration from the lower classes of Ireland has been another cause of the increase of intemperance. But for these with their love for whiskey, and the Germans with their lager, the cause of temperance would long since have attained a successful position. In the city of New

York, with 10,000 places for the sale of intoxicating drinks, full seven-eighths are kept by foreigners.

It is estimated by returns from the Interior Department that in the United States there are 5,652 distilleries, 2,830 breweries, and 175,266 places where intoxicating, poisonous liquors are sold, involving a direct outlay and waste of not less than \$700,000,000, and an indirect loss, in the cost to the country of crime and pauperism, of \$700,000,000 more. To this annual financial loss add the destruction of not less than 100,000 lives.

The following I take from a daily paper: "The 10,000,000 barrels of beer sold last year would have filled a canal twenty-one feet wide and five feet deep, extending from New York to Philadelphia, and it would take a pump throwing thirty gallons a minute running night and day over twenty-one years to pump it out. It was all swallowed, however."

This vast business and terrible loss have all grown up under the fostering care and license of the national and State governments.

While we admit the appalling results of the manufacture and sale of intoxicating drinks, we have heard them so often described that we have come to consider them a matter of course, and their mention has practically ceased to have any effect.

If we could fairly understand the nature and effects of this fearfully destructive malady; could we fully realize that we have in our midst that

which destroys more lives and causes more suffering and misery than any epidemic that ever visited our land, and that it is within our power to check its progress, to stop its devastations, would we not use the most efficient means to accomplish an end so grand and beneficent? Would we not be ready and willing to deal with it as we do with those terrible epidemics which at times desolate our country?

And yet we are doing little or nothing, and hold our peace while the authorities of the land are giving license and securing revenue for the sale of that which is increasing and spreading this worst of diseases.

The past has proved beyond dispute that the remedy of total abstinence and prohibition is the only thing, under God, which can stay the pestilence.

Wherever it has been faithfully tried it has been successful, and there is a growing feeling that the law should prohibit the sale in every State and locality where the majority shall decide by popular vote that no license shall be given. This feeling is gaining favor in England as well as in our own country, and wherever it has been thoroughly tested the result has been at once a decrease in crime and increase in the comfort and prosperity of the people.

We are here as the representatives of the Presbyterian Church; we profess to be actuated by the principles of the Gospel of Jesus Christ,

“self-sacrifice for the good of others.” After fifty years of careful study of this subject, I have no doubt that it is in the power of the Presbyterian Church in the United States to so affect public sentiment that within a comparatively few years the laws and constitutions of the several States and of the General Government shall be so amended as to provide for the exclusion of the traffic, by popular vote, from all our States, cities, and towns; and public opinion shall come to consider the granting of license at all as a license to evil, as we now would consider the licensing of gambling-houses, the sale of lottery-tickets, or houses of ill-fame.

It is a fact, so commonly known that we lose sight of its truth and force, that three-fourths of all murders, crime, and pauperism directly result from the manufacture, sale, and use of intoxicants.

We, as Christians, have in our hands the only true remedy—the Gospel of Jesus Christ—and, therefore, should by example and united action so mould public opinion that the licensing of this abominable traffic should be impossible.

There are to-day thousands, yes, tens of thousands, of members of the Presbyterian Church who not only use themselves but offer to others that which they must know is causing ruin and misery to their fellow-beings. They think lightly of their influence, or content themselves with the idea that they are not their brothers' keepers,

while professing to be governed by the principles of Him who denied himself even unto death to save others.

The time must come when Christian men shall so consider duty in this regard that it will be understood that no Christian can maintain his standing in the church who will manufacture, sell, or use intoxicating drinks, or who will vote for any party who favors the idea of income from the license to sell poison.

I have no doubt that the money expended by members of the Presbyterian Church in the United States for intoxicating drinks amounts every year to more than all the receipts of our Home and Foreign Missionary Societies; and the total amount expended for drink in the United States, if devoted to the payment of our national debt, would pay it in four years.

The day is coming when the traffic in intoxicating drinks will be classed with the slave trade as carried on by many professing Christians in England and America a hundred years ago.

Notwithstanding all these discouragements, the friends of temperance are still actively at work, and more has been done in the careful examination of the subject in all its different aspects than ever before.

In the history of the temperance reformation there has never been as much accomplished as in the past ten years in the preparation and publishing of books, lectures, and tracts by some of

the best authors in our own and other countries. Among these are :

“ Our Wasted Resources,” by Dr. Wm. Hargreaves.

“ The Text-Book of Temperance,” by Dr. F. R. Lees.

“ Talks on Temperance ” and “ Temperance and Legislation,” by Canon Farrar, D.D.

“ Gospel Temperance,” by Rev. J. M. Van Buren.

“ On Alcohol,” by Dr. B. W. Richardson, F.R.S., LL.D.

“ Medical Use of Alcohol,” by James Edmund, M.D.

“ Moderate Drinking, For and Against,” by Dr. B. W. Richardson, F.R.S., LL.D.

“ Temperance Lesson-Book for Schools,” by Dr. B. W. Richardson, F.R.S., LL.D.

“ Alcohol as Food and Medicine,” by Ezra M. Hunt, M.D.

“ Beer as a Beverage,” by Rev. G. W. Hughey.

“ Alcohol and the Human Brain,” by Rev. Joseph Cook.

“ Temperance and Republican Institutions,” by Rev. Joseph Cook.

“ Alcohol and the State ” and “ Alcohol in the Church,” by Judge R. C. Pitman.

These and hundreds of others, with lectures, tracts, etc., are published by the National Temperance Society and Publishing House, thus fur-

nishing as never before an extensive temperance literature ready at hand for intelligent work.

Never have there been such decided efforts as now by the friends of temperance in England. They are beginning to understand that their country cannot longer endure the worse than waste of seven hundred millions of dollars annually spent for drink, and a sum fully equal to sustain the resulting pauperism and crime.

The recent triumph in Parliament of the Resolution of Sir Wilfrid Lawson has been hailed as a signal victory by the friends of temperance all over the world. Sir Wilfrid, in a recent letter, says of it :

“ Not only has the House of Commons by a substantial majority declared that localities are entitled to the power of protecting themselves from the invasion of liquor-shops, but the Prime Minister himself, although he voted for the motion for the Speaker's leaving the chair, and not for my amendment, virtually gave a very cordial support in his speech to the principle embodied in the local-option resolution ; and if they deal with it in the manner indicated by Mr. Gladstone we shall secure legislation of the kind you and I have so long advocated.”

This principle of the suppression of the traffic by the popular vote, either through constitutional amendments, State and national, or by local prohibition of the sale of intoxicating liquors, is the

question which the friends of temperance in this country are bound to press till public sentiment shall secure the result.

Having had business interests for many years in the northern part of the State of Pennsylvania, I learned that there had been a great change in one county, which, when I first knew it, was noted for its intemperance, and wrote to Hon. H. W. Williams, one of the District judges of the State, and long an elder in the Presbyterian Church, asking for particulars, and received the following reply :

“ The county of Potter, to which you refer, is in this judicial district. The county town is Cou-dersport. The history of the traffic in intoxicating drinks during the early history of the county was like that in the counties adjoining, except that drunkenness was, if possible, more prevalent.

“ About twenty years ago attention was drawn to the subject, and the people elected associate judges pledged to refuse all applications for license. These officers were elected for five years. When that time had elapsed the issue was again made upon the election of associate judges, and decided as before by the election of the anti-license ticket. Before this second term expired the county was represented in the Legislature by the late Hon. John S. Mann, who procured the passage of a law prohibiting the granting of any license within the

county, which law is still in force. For twenty years there has not been a licensed hotel or restaurant within the confines of the county. There are enough of both at all suitable places for the accommodation of the public, but in none of them is there a public bar. The sale is conducted, therefore, at great disadvantage clandestinely, and is very limited in amount. As to results, I can say that, while the county has been steadily growing in population and business, pauperism and crime have steadily decreased. For the past five years the county jail has been fully one-half the time without any other inmate than the keeper and his family. Twice within the past ten years I have, at the regular terms of court, discharged the jury on the second day of the term, without their having been called to consider a single case of any description. The effect of this system is felt in many ways: taxes are reduced, the business of the criminal courts greatly diminished, industry and sobriety take the place of idleness and dissipation, and intelligence and morality are advanced.

“But one effort has been made to repeal this local law, and that failed by reason of the decided protest of a majority of the taxpayers of the county. I am glad that you are going to try and stir our church on this subject. Vice of any sort only asks of the churches to be let alone; grant to it toleration and it will take care of itself. Virtue must be aggressive or nothing.”

This experience in Potter County might have been that of every county in the State, if the same means had been used.

In most of the counties in the State of Maine the same result has been followed, and in many of them there have been empty jails. The experiment in Maine has been eminently successful, notwithstanding the rum interest has ridiculed it and tried to prevent its adoption in other States.

Though the illicit sale of liquor is carried on to some extent in the large cities, owing to lack of efficiency in the officers of the law, yet the State, as a whole, *is a temperance State, and prohibition is a success, and not a failure.* Before the passage of the Prohibitory Law Maine was a drunken State. There was one drunkard to every fifty-five of her population. One million gallons of spirits were distilled annually, and her liquor-bill was ten million dollars yearly.

Now there is not a distillery or brewery in the State, the secret sale is only a small fraction of the former quantity sold, and the death-rate from drunkenness has been reduced from one in every fifty-five to one in three hundred of her population.

All this is the result of years of hard, persistent, patient, progressive work.

The name of that noble Christian patriot, Neal Dow, will ever be remembered in connection with this work.

In Vineland, N. J., with a population of over

ten thousand, the inhabitants of all shades of politics have united in banishing all intoxicating drinks. There has not been a criminal case within twelve months. With a quiet and prosperous community, they have become a standing reproof to those villages around where liquor is sold.

St. Johnsbury, Vt., is called by a prominent visitor "a workman's paradise." "Why," he asks, "is this place so clean, the people so well dressed, housed, and fed? Why are the little folks so hale in face, so smart in person, and so neatly dressed? All voices, I am bound to say, reply: These unusual but desirable conditions in a workman's village spring from a strict enforcement of the law prohibiting the sale of any species of intoxicating drinks."

A village with all the aspect of a garden; a village in which many of the workmen own their houses; a village of five thousand inhabitants, in which the moral order is even more conspicuous than the material prosperity; a village in which every man accounts it his highest duty and personal interest to observe the law. No authority is visible in St. Johnsbury; no police walks its streets: there is nothing for a policeman to do. Six constables are enrolled for duty, but the men are all at work in the scale-manufactory, and only don their uniforms on special days to make a little show.

Over and over again it has been the same in every place where it has been fairly tried.

In this connection allow me to quote from the report of the Committee on Intemperance to the Convocation of the Province of Canterbury, made in 1869 :

“ Your committee, in conclusion, are of the opinion that, as the avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want without detriment to the public welfare, a legal power of restraining licenses should be placed in the hands of the inhabitants themselves, who are entitled to protection from the injurious consequences of the system. Such power would secure to the districts willing to exercise it the advantages now enjoyed by the Province of Canterbury, where, owing to the influence of the land-owners, no sale of intoxicating liquor is licensed. Few are cognizant of the fact that at this time there are within the Province of Canterbury upward of one thousand parishes in which there is neither public-house nor beer-shop, and in consequence the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated.

“ The number of such districts is actually 1,454 with a population of 231,998.

“ There is scarcely ever any arrears of rent. Infant mortality is very low as compared with other places. The tone and sense of self-respect of the working-people is much greater than of hands generally.

“Wages are not high, but they are enabled to secure more of the comforts and decencies of life than elsewhere, owing to the absence of drinking-houses.”

Pardon me if I venture to add extracts from a few out of many reports to the Committee from the rectors of the parishes :

“There is no public-house or beer-shop, I am happy to say, in this parish. Of this the advantage is great. It promotes, almost ensures, sobriety and temperance. The village is very quiet and orderly. The constable’s office is a sinecure ; a drunken man is a very rare sight.”

Says another :

“The absence of any public-house or beer-shop has diminished temptation to evil. As one of my parishioners expressed it, It has saved many a shilling. There is no case of habitual drunkenness within the parish, either man or woman.”

Another :

“I have been in this parish since 1844, and have never seen any one tipsy. We have no public-house or beer-shop. We have had no case for the police since I came here.”

Again :

“I have been in this parish sixteen years. We have no public-house or beer-shop. The inhabi-

tants are all very sober. I have not during my stay seen one drunken man in the parish."

Another:

"Out of the twenty parishes in this district where there are no places for the sale of intoxicating drink, there is seldom a case of magisterial interference, and laboring-classes are well clad and live comfortably; but in districts where public-houses and beer-shops exist there is plenty of work for the police and magistrates, the cause of which is drink."

Mr. J. G. Richardson, of Bessbrook, Ireland, one of the largest linen manufacturers in the world, employing 4,000 hands, is himself a total abstainer, and he has not in his village or town a single place where intoxicating drinks are sold. The consequence is most satisfactory as regards morals and health. There are no police, none being required. There are churches and schools for the population, and they are well attended. There is also a dispensary and savings-bank, but no pawnshop, prison, police office, or poor-house. So prosperous is the place that it is an object of ambition throughout the district to find employment and a home at Bessbrook.

I am sure you will excuse these long quotations, as few would have believed that such a state of things could have existed in any part of Great Britain, and I am anxious to show that the same good results have followed in our own country

wherever local option is permitted and faithfully carried out.

That noble man, Dr. Guthrie, said in a temperance speech :

“ He knows little of the power of evil who does not see the blessed effect upon the manners and morals of the people that would follow an entire abolition of these tippling-shops. When it was our happiness to labor in the quiet rural parish of Arbilot we found it and left it remarkable for its sobriety. In a population of a thousand souls, among the working classes we cannot recollect more than one or two who could be called drunkards, and this happy state of affairs we attribute to the circumstance that there was but one public-house in the parish, and that at the extreme end of it, so that the temptation was but little felt. To them the prayer was answered : ‘ Lead us not into temptation, but deliver us from evil.’ ”

From that remarkable prize essay of Rev. James Smith, of Scotland, entitled “ The Temperance Reformation and its Claims on the Christian Church,” I quote as follows :

“ A great advance will be made in the cause of temperance, and a great impulse will be given to Christian work, when the church is brought to see that she has been occupying a false position, weakening her own hands and hindering her own work. If Christians gave no countenance to this fellowship with works of darkness, if Christian

ministers uttered a clear and decided testimony against it, the church would be released from a heavy burden and receive a large accession of strength.

“ As Lot compromised his own position by first pitching his tent toward Sodom, and finally taking up his abode in the city ; as he continued even there to utter a feeble and powerless protest against the prevailing works of darkness, but continued needlessly and sinfully to dwell in the midst of them ; as he thereby did grievous injury to himself and family without doing good to others, so the church and individual Christians compromise their Christian character by having fellowship with the fashions of the world in regard to strong drink. They lose to a large extent the influence which they would otherwise be able to exercise for the good of others. The virtue of temperance, as inculcated in the word of God, requires us to abstain from all that is injurious to body, soul, or spirit. The principles of Christian ethics require us to seek the good of our neighbor as well as our own. The law of love requires us to deny ourselves for his sake, and to give his welfare the precedence over our gratification. Even if strong drink could not possibly harm ourselves, we find that it does great injury to many of our neighbors, and though we may feel free to conform to the ordinary usages, yet the danger to which others are exposed should make us pause and ask whether such conformity be expedient.

"The Apostle Paul, speaking in the spirit of Christ, declares that it would be better, nobler, more Christlike to abjure any specific kind of food, however harmless, if it should in any case prove an occasion of injury to others—an argument which tells with overwhelming force against our drinking customs and in favor of total abstinence."

And now in contrast I will give you an extract from the New York *Tribune* of the 10th inst. :

"SCENES ON THE EAST SIDE.

"To see the east side of this city at its very worst it should be visited between the hours of ten P.M. Saturday and three A.M. Sunday. If a sober resident is encountered at any time the explorer may rest assured that he will not be sober long. All the rum-shops are crowded with men dressed in their working-clothes, their appearance indicating that they have not been home since quitting work. Soon they become noisy and quarrelsome, and they are ejected from one place to take refuge in another only a short distance away, where they are welcomed and allowed to stand and wrangle so long as their money lasts. Few moments intervene between drinks. Fights of a more or less ferocious and dangerous character are of frequent occurrence, and cries of 'Murder,' 'Help,' 'Police,' are often heard, but occasion no unusual excitement. They only make the neighborhood seem more like home to the people

living there. A *Tribune* reporter strolled through Houston Street at a late hour Saturday night, and although having some idea of the neighborhood, was surprised at the riotous, uproarious scenes that were presented on every side. Picking his way through knots of intoxicated men and boys he finally arrived at Goerck Street. Gathered here were some boys, the oldest not exceeding twenty years of age. The stroller stood a while, listening to their conversation. Somebody had evidently offended them, for the most dire and blasphemous threats were uttered against the unfortunate person who had aroused their enmity.

"On the opposite corner was a grocer's wagon in which several men were sleeping, their dirty bare feet hanging over the edges. Several wretched children were lying in the gutter. A tall, well-built man, hatless and coatless, came lounging down the street, and not seeing him stagger the reporter supposed he was sober. Approaching the man, he asked if the green cars had stopped running. The fellow stared at the enquirer for a moment in a dazed, bewildered manner, and then said :

"'Sh-no-hic-guess not. Zer cars goes-hic-all night.'

"'Are you sure?'

"'Wha-zer 'sink-hic-I'se fool? I'se a watchman 'round zes-hic-corners; guess ought 'er know.'

"Despairing of deriving any information from this watchman, and not deeming it likely from ap-

pearances that a sober man could be found in the neighborhood, the reporter strolled back toward the Bowery through Second Street. It was a little quieter there, but still everybody the reporter met was intoxicated. Nearly every stationary vehicle and every stoop and cellar-door was occupied by some one endeavoring to sleep off a debauch. The scarcity of policemen was also noticed. The reporter saw only one in the whole night."

Now, as Christian people, if we believe that prohibition is practicable and will deliver society from the evils resulting from the licensed traffic; that whenever tried it has proved successful; that in any event no harm can result, are we not bound to use our utmost influence to so change public opinion that such amendments, legislative or constitutional, may be secured as will enable the people of our several States and of different localities, by popular vote, to decree the entire suppression of the injurious traffic?

It is not claimed that prohibition will prevent all intemperance, but it will go far towards it by removing the public temptation which is now the great cause of intemperance.

The license system is the great obstacle in the way of the friends of temperance. It gives a kind of legal respectability to the traffic, making an open temptation which, but for license, would generally be hidden out of sight as an illegal business.

Licensing the sale of that which all know to be only evil in its results, is using against society that which was intended for its safety and preservation.

As Christians and citizens we have responsibilities which we must so discharge as to promote the best interests of society, and not simply to carry out party plans, which in almost all cases are so arranged as to secure the influence of the rum-seller and the votes of his customers.

As Christian men we should feel that we owe our first allegiance to God, and discharge the privilege of citizenship so as to secure the best good of the bodies and souls of our fellow-men.

In our great cities at the present time the traffickers in intoxicating drinks (among which I include beer) hold such a powerful political influence, and are able to control such numbers of votes, always given for the party that has the power of license, that it is very difficult to secure prohibition; but in the country there is hardly a place where, with the united action of the Christian men, it might not be obtained, and their example would in time extend to the cities.

How long will the Christian Church sit supine in the presence of this gigantic evil, that is producing an amount of misery and ruin to body and soul for which no amount of Christian work in other directions can compensate?

In this day of noble Christian and philanthropic

work, when every class of our suffering fellows are being carefully provided for, and we are looking after even the brute creation to see that no wrong is done to them, cannot we unite in the attempt to remove the greatest of all the evils which afflict our fellow-men? In no way can this be so surely and efficiently done as by prohibiting the sale of intoxicating drinks.

In a recent English appeal on this subject occurs this passage :

“ How long will the Christian Church collectively sit quiet in the presence of a traffic that makes the noblest good of society a dream, and is ever producing a mass of ruin and misery with which no amount of Christian labor and energy can cope? The strength of that traffic is the law—the law which annually renews the license, and thereby allows the annual outgrowth of a lawlessness and wretchedness that shame our Christian land.

“ Shall this state of law continue? If it does, who will be responsible but the Christian citizenship that might otherwise determine it? Shall there be no other alternative offered to the districts who desire to abolish the license system and plant a prohibitory hedge around their borders? And who will be responsible for this but those who, by their speech and actions, might have provided the alternative?

“ The legalized liquor-traffic is a tower strong

• and lofty, crowded with many defiant and self-confident spirits; but the Christian Church, animated, as was Samson of old, with a divine emotion, could place its hands on the legal pillars of this fabric and lay it level with the ground, and great would be its fall. But neither would the liquor-venders be destroyed nor would the church perish in the effort; for both a happier future would be reserved. The traffickers would find another occupation, and the church would be enabled, with replenished vigor, to do the Master's work and bring multitudes now possessed with the 'demon of drink' to sit at his feet clothed and in their right minds."

If the Christians of this country could realize the magnitude of this evil, and how it stands in the way of all our efforts to save men, and could be induced to act together, forgetting for the time either church or party differences, there would be little doubt of securing necessary laws to prohibit the sale of intoxicating drinks.

But the great trouble is, we have so long witnessed the traffic and seen the sad results that we have come to feel that there is no remedy, and, passing the responsibility over to others, we go on feeling little sense of personal obligation.

Our various temperance societies are doing what they can, but these are local and fail to unite the mass of the friends of temperance. Many of our clergy sympathize fully in these ef-

forts, but most of them are content to preach an occasional or annual sermon. And so we have been going on for years, and still the liquor-dealers go on, and the fearful effects, which all are ready to acknowledge, are filling the land with lamentation and woe.

Congress has been appealed to by the petitions of hundreds of thousands for the appointment of a commission on the subject of the alcohol liquor-traffic; but though it has three times passed the Senate and been most ably advocated by some of the strong members in the House, it has failed to secure a vote.

The fact is that the power of the liquor-dealers in our country to-day is beyond that of any other interest, and they are banded together and can raise any required amount of money and can control more votes in Congress than is generally supposed.

The Hon. Mr. Joyce, of Vermont, in advocating the appointment of the commission before the House in April last, said :

“ These thousands have made their prayer before Congress in good faith, believing that if his bill becomes a law a commission such as is provided for will in their report present such an aggregation and consolidation of all the terrible evils growing out of the manufacture and use of intoxicating liquors as will paint a picture so dark and fearful that men will be brought to see and

realize the danger and take measures to overcome it.

“ It is evidently the design of the bill that the commission shall ascertain and report the amount of spirits, wine, and beer annually manufactured and consumed by the people of this country; the number of deaths from alcohol; the number and character of the crimes caused by drink; the diseases produced by it, mental as well as physical; the number of arrests for drunkenness; the amount of pauperism produced by intemperance; the cost of care and supporting the criminals and paupers made by drink; the amount of money invested in the liquor-traffic; the amount of revenue received by the Government from the manufacture and sale of liquors; what amount of grain is annually consumed; the number of men employed; its influence upon health and morals; its effect on the social and intellectual well-being of the people; and, finally, to ascertain as near as possible what it costs the nation in industry, health, taxes, life, maintenance of law, penitentiaries, poor-houses, and hospitals; how it saps the foundations of the Government, undermines the morals of the people, and to recommend what legislation on the part of the National Government, within the sphere of national authority, would be beneficial to suppress the accursed traffic.”

I make these quotations because I fear very few have known the amount of time and money that has been expended in the past few years in pro-

curing these thousands of petitions, and with the hope that a deeper interest may be excited that will in future have an influence to help secure this important action by Congress.

The object of this address has not been so much to awaken an increased interest in the general cause of temperance, or in the efforts to save those habitually addicted to the use of intoxicating drinks by getting their signature to the pledge, much as I think of that; nor of calling your attention to the saving of more than five hundred thousand drunkards, deeply as I am interested in that important movement; but I desire to secure the active co-operation of our church to the greater work of prevention by closing up the fountains from which all this misery flows; to the work of awakening public attention to the sin and folly of granting men license to sell the poison, and then trying to rescue those who are being destroyed by using that which we have made it lawful, and hence apparently right, to sell and use.

Let us try rather to stop the flow than to repair the ruins which the raging torrent ever leaves in its path, knowing that "prevention is better than cure."

Having watched the progress of the temperance reformation from its beginning and the several crises which have from time to time secured fresh public attention, in each case carrying the

cause forward, I am now fully convinced that the next great battle is to be for prohibition.

The people are becoming convinced that nothing short of this will save our country from the dreadful results of the liquor-traffic. Although the tremendous power of the rum interest in this land is beyond all we have ever conceived, and its political influence is growing in all our great centres from the constant influx of emigration from other countries; though the struggle will be a long and desperate one, yet it will succeed in the end.

The London *Times* in a recent article says:

“The real difficulty of these questions of temperance legislation does not lie in themselves so much as in the temptations they offer to party managers to use them for purposes of party. The publicans are themselves numerous, and they have a more numerous host of customers, which they can bring or send to the polling booths; but if both sides of the House could rise to the virtue of agreeing to defy this body, the chief difficulty would be over. And is this too much to be hoped for?”

If this is true in England is it less so here, where universal suffrage puts it in the power of our dram-shops to marshal all their customers to the polls?

Says Judge Pitman, of the Massachusetts Superior Court, in a recent address:

“The grog-shop is terribly concrete; the beer-

shop is the dram-shop in disguise, and more dangerous for the disguise. These tippling-shops are the very gateways of hell, and they are kept open, sometimes with the sanction, more often with the tolerance and indifference, of Christian men. Think not it is an easy thing to put down the grog-shop pure and simple. Since the overthrow of slavery it is the largest moneyed power in the country. It is a unit; touch one branch and you touch all. It has extensive commercial alliances; it subsidizes the press, muzzles the pulpit; it governs parties, is even respectable, for anything that has political power is made so in America; it makes governors, it bargains for Congressmen. Thinking men are beginning to realize how controlling the liquor interest is everywhere, not only in impeding the execution but in preventing the enactment of wholesome laws. But strong as this traffic is, there is something stronger. The Christian Church is stronger, and when its best men cease to scorn the field of politics as something common and unclean, and teach that voting is as sacred as praying, believing that the struggle against the dram-shops is but one development of the war between heaven and hell, and press into that war with an energy that will not suffer men or parties to stand in the way, the traffic then will be doomed; but *weak* goodness never did and never will overcome resolute evil. There needs the united strength of the Church and the state to grapple with this gigantic evil."

The truth is, dear Christian friends, we have no realizing sense of the magnitude of this evil. We profess to believe that the drunkard cannot inherit eternal life, but, dying as such, must be lost eternally; do we act as if we believed that drunkenness was carrying one hundred thousand souls annually to the grave and to eternal ruin?

Think you we would stand by and see one hundred thousand die annually of yellow fever when we knew we had the power to prevent it? How long would a law remain on our statute-books which permitted people to sell the germs of that dread disease?

We talk of one hundred thousand drunkards dying annually, but have we any just conception of what that means? Did you ever stand and watch the passing regiments on some great day of parade, and did you not tire as you stood seeing the apparently never-ending ranks of the military as they marched? yet it is not probable that twenty thousand ever passed before you. Suppose these one hundred thousand poor drunkards should pass in procession before you on their way to the grave—what a strange, sad sight!

They would come from all classes of society, from the highest and the lowest. See those poor, degraded women among them, and for the entire day you will see them pass. Then remember there are the same number preparing to fill their places for each succeeding year.

Consider, further, the half-million more of wives

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